

THE
LIFE

Of the Reverend
Mr. *William Burkitt*, M. A

Sometime of
Pembroke-Hall in Cambridge,
Late Vicar and Lecturer of
Dedham in Essex,

And Author of the
Expository Notes with Practical Observa-
tions on the whole New Testament.

To which is Added,
A Funeral Sermon Preached a Week after
his Burial, on the Lecture Day.

By *NATH. PARKHURST*, M. A.
and Vicar of *Toxford in Suffolk.*

2 Chron. 24. 16. — *He had done good in Israel, both so-*
ward God, and towards his House.

London: Printed for *T. Parkhurst*, at the Bible and
Three Crowns in Cheapside; *J. Robinson*, at the
Golden Lion, and *J. Wyat*, at the Rose, in St. Paul's
Church-Yard. 1704.

THE
ELF
W. Musgrave

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A Postscript containing a Week after
his Burial on the Lecture Day.

By N. H. PARKHURST, M.A.
and Vicar of Tisbury in Wiltshire.

LONDON: 1818. — The price 6s. 6d. in cloth, and 4s. 6d. in paper.

Printed for J. Richardson, at the Bible and
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Church-Yard, 1818.

THE
Epistle Dedictory,

Containing chiefly some Direction toward Dying in Peace and with Consolation.

To Mrs. Mary Burkitt, the Relict of the Reverend Mr. William Burkitt.

Honoured Sister,

TO comply with your desire, and that of your Father, my much valued Friend, I have, as

The Epistle Dedicatory.

I could, draw up the Life of your endeared Companion, and ventured it into the Light: Be pleased that your Prayers may attend it that it may Prosper, and Men may be Bettered, and God may be Glorified, by it, and you in some Measure Comforted.

It is the unhappiness of some, in your Mournful Condition, to be not only grieved for their own Loss, but full of Fears concerning the State of their Departed Relatives: But you may have an Holy Confidence that yours is at Rest, having seen his Holy Conversation. And having a Well-grounded Hope of his being Happy, you ought the more readily to Resign to the Sovereign, Holy, and Wise, Will of God. It is indeed a deplorable Loss, which you, your Family, and Dedham, and the Church

The Epistle Dedicatory.

Church of God, have Sustained
by the Removal of so Eminent an
Instrument of God in his Genera-
tion. And now we are left in a
Dark and solitary Condition.

But the Resentments of Nature
ought to be Moderated by Christi-
an Patience. And may it please
God to render you a Pattern of
Submission to Him the All-wise
and All-disposing Governour of the
World.

And (as that, that most nearly
concerns us, under this Cloudy Pro-
vidence, let us endeavour to be in
great Readiness to follow this
Holy Man, and leave the World
with such Consolations as God In-
dulged to him.

And to this end, let us thorough-
ly learn our Creed, and live with

A 3 great

The Epistle Dedicatory

great Regard distinctly to the
Father, Son, and Holy Spirit.

And let us Humble our selves
in the Consideration of our Dark
Pedigree, being Children of A-
dam, who broke Covenant with
God, and by whose Disobedience we
were made Sinners; and in the
Consideration of a very sinful In-
clination, derived into our Nature
from him; and in the remembrance
of a very sinful Life (though it
may be much restrained) before
serious Conversion to God; and in
the Consideration of many sinful
Infirmities in our best Estate.

And together with lively Hu-
miliation for our Sins, let us Be-
lieve in, and entirely Depend on,
Christ, his Merits, Satisfaction,
and Intercession, for Pardon, Peace,
and Acceptance with God, and E-
ternal Life.

And

The Epistle Dedicatory.

And having settled our selves upon Christ, as our Foundation, let us, naming his Name, depart from all Iniquity, and Adorn the Doctrine of God our Saviour by Holy Living, and be able to appeal to God that we are, though very Imperfect, yet Upright before him.

Let us daily thus Govern our selves through help from on High, fetched down by Humble, Serious, Feruent Prayer, that, when Heart shall fail, and Flesh shall fail, through the Testimony of a good Conscience, supported by the Witness of the Holy Ghost, we may look up to God, and say each of us, Thou, Lord, art the Strength of my Heart, and my Portion for ever.

This will be a happy Improvement of our very sensible Loss, if

The Epistle Dedicatory.

it may serve to Invigorate our Preparations to follow into the Heavenly Glory. And now I commend you to God, and to the Word of his Grace, and am,

Your Affectionate

Brother and Servant,

Nathanael Parkhurst.

THE

~~And to publish great Affairs~~
~~not framed up, that there is~~

in us such an Inclination to

imitate the Actions of them,

whole Character pleases us,

that the Pattern of their

Life is more lively than

as than an Abstract of Senten-

ces only.

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ces only.

And to publish great Affairs

*Containing a Vindication of
Writing Lives, and the
Design of Writing this.*

SUPPOSING the Subject
Worthy, and the Histo-
rian Sincere, to write a Life
is an Advantageous Way of
commending Virtue and Good-
ness to the World: For com-
monly History fixes better in
the Memory, than either De-
finitions, or Actions, or Ar-
guments.

And

The PREFACE.

And so hath the great Architect framed us, that there is in us such an Inclination to imitate the Actions of them, whose Character pleases us, that the Patterns of such are sensibly more Prevalent with us, than an Abstract of Sentences only drawn up with the greatest Care.

And where-ever Learning and Arts have flourished, we find some Performances of this kind, and done by the Hands of them whose Names are not least in the Rolls of Fame.

Hom^{er}, the Father of the Grecian Poets, wrote the Lives of Achilles and Ulysses, and the smooth, and celebrated Virgil that of Æneas.

Diogenes

The PREFACE.

Diogenes Laertius collected the *Lives* of the ancient Philosophers, and *Plutarch*, whose *Morals* are one of the Best Pieces of unbaptized *Ethicks* that are Extant, employed his Noble Pen upon this Subject, giving us the *Lives* of the Grecian and Roman Commanders in a fine and delightful Parallel.

Christians also have gone in the same Road, and used the same Method, to promote Goodness.

The Fathers, some of them, have written *Lives*. And the Romanists, as *Platina*, and the Protestants, as *Melchior Adam*, in *Germany*.

In

The P R E F A C E.

In *England*, Mr. Fox, that Angel of a Man, and, under God, one of the Atlases of the Reformation, hath several Lives in his Acts and Monuments of the Church, a Book that will be much valued here, till Popery gains the Ascendant Bare-faced, or in Masquerade.

Mr. Clarke hath served the Church in his Collection of many Eminent Lives. As also Dr. Cave.

And he, whose Name can never be little among Genuine Protestants, the Author of that Glorious Performance, *The History of the Reformation*, hath also employed his curious Pen in this VVay, having given us the *Lives of the Glory*
of

The P R E F A C E.

of the Law, Sir Matthew Hale, of the greatest Wit of the Age, the Earl of Rochester, happily subdu'd into a Penitent in the Evening of his Day, and of the Glory of Princesses, King William's Queen Mary, whose short Reigns were a Golden Age, and paved the Way to the Happiness enjoyed under our Present Gracious Protestant Queen.

But beyond all this, the Holy Scriptures abound in Lives. In Genesis there is that of Abraham, Isaac, Jacob, and Joseph. The Four other Books of Moses may properly enough be called the Life of Moses. And the Book of Joshua is his Life, and that of Judges is a Collection of the Lives of Israel's Governours.

The PREFACE

vernours till almost the expiring of their Theocracy.

Ruth is the *Life* of *Naomi*. The *First* and *Second* of *Samuel* are the *Lives* of *Samuel*, and *Saul*, and *David*. The *Kings* and *Chronicles* are evidently *Lives*. *Ezra*, *Nehemiah*, *Esther* and *Job*, are the *Lives* of them whose *Names* they bear.

And in the New Testament we have our *Blessed Saviour's Life* done by Four several *Hands*. And the *Acts* of the *Apostles* is mostly the *Life* of *St. Paul*.

He is not then out of the *Way* who *Writes* a *Worthy Man's Life*, provided he makes him not better than he found him, and that the *Picture* be not fairer than the *Original*.

The

The Design of Writing this LIFE.

THE Design is partly to pay a Just Honour to the Memory of a Dead Prophet, without Prejudice to Truth. And this is not Blameable, to Embalm the Names of Men of Worth and Serious Godliness, and who Eminently served their Generation.

The Holy Ghost in Scripture hath left Encomiums upon Good and Eminent Men, as Enoch, Abraham, David, and Daniel, and others. And our Lord himself spake Words of John Baptist that may be term'd his Epitaph, He was a Burning and a Shining Light.

And provided Truth be not injured, what is said in the Praise of
of

of the Dead, is a Benefit to the
Living, and an Incentive to Religi-
on and Holiness; and that Com-
pleats the design of those Pa-
pers, viz. to commend Ministerial
Zeal, Industry and true Godliness,
in a Pattern of those things, to
the Glory of God the Father, Son,
and Holy Spirit.

And may every Reader attend
the Design here laid before him,
even to be Bettered or Confirmed
in Goodness, by reading this Life,
and not turn it over meerly in Cu-
riosity to know what is said,
and in what manner. For if we
must account for our Time, we
ought not to spend it to none, or to
evil, Purposes.



THE

The LIFE of the Reverend

of Reed in Suffolk. His name in
County had the Honour
to be the Place of his Birth.

In his Childhood he was endued
with a very **THE** memory, which
through the happiness of a good Edu-

LIFE

Of the Reverend

Mr. William Burkitt,

THE LATE

Vicar and Lecturer

**OF
DEDHAM.**

MR. William Burkitt was Born
July 25th, 1650. His Father
was Mr. Miles Burkitt, of Nor-
thamptonshire; his Mother was of the

B

Spar-

The LIFE of the Reverend

**Psal. 87. 5. And of Zion it shall be said, this and that Man was Born in her.*

Sparrows, of Reed in Suffolk. Hitcham in the same County had the Honour *
to be the Place of his Birth.

In his Childhood he was endued with a very Tenacious Memory, which through the happiness of a good Education was made a Cabinet for Jewels, a Repository of Scriptures and Catechism.

Mr. Goffe of Bilston was his first School-master for a Year; and then he was sent for Education to the School at Stowmarket; from thence he was removed to Cambridge School, under Mr. Griffin.

While there, it pleased God to visit him with the Small Pox, which proved an happy Correction; for then God began, by the Influences of his Holy Spirit, to move him to mind in earnest the things of his Peace, and performed a Holy Change in the Frame of his Mind.

After Recovery from this Danger he was admitted into Pembroke-Hall, under the Tuition of Mr. Gibb: And upon

MR. W. BURKITT.

upon his Tutor's removing from the Colledge, Mr. Abel, of the same House, took him under his Wing.

From the Colledge he came to Bilston-Hall, Suffolk, and was Chaplain there.

He entred upon the Ministry early, being Ordained by Bishop Reynolds; and not long after was settled at Milden in Suffolk; and in 1692. he removed to Dedham in Essex.

These were the Stages of his Pilgrimage: And how he demeaned himself, shall shew in an Account of him.

His Publick Ministrations.

The Exercises of the Sacred Function in Pastoral Visits.

His Conversation with his particular Friends.

His Common Conversation.

The LIFE of the Reverend

His Carriage toward them who used him ill.

His Endeavours to reconcile disagreeing Neighbours.

His Regard to the Youth of the Age.

His Retirements, and Family Religion.

The Last Week of his Life.

In his Publick Ministrations.

HE performed the Offices of the Church in the Desk in a very Grave and Solemn manner, attracting the Attention and Affections of the Congregation attending upon those Devout and Holy Forms.

He Preached much, spared not himself at Home or Abroad, and delighted in that great Work, our Lord and Saviour's particular Calling.

Mr. W. BURKITT.

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In his Preaching he was Clear, his Notions not Cloudy, nor his Expressions Strange, aiming to profit his Hearers, and render them Serious and Holy. And besides Heavenly Matter, and Taking Words, there was something of a Charm in his Voice. And it pleased God to prosper his Preaching Gift with great Success upon many of his Hearers. He wanted not Seals of his Divine Mission.

He used the allowed Liberty of Prayer in his own Words, and therein had Divine Matter, solemn moving Expressions, and fit Words, assisting the Affections of them who prayed with him, uneasie to none but them that were unhappily Prejudiced against any such Exercise.

In administering the Lord's Supper, he managed with much Solemnity becoming that Awful, Mysterious, Institution of our Redeemer, his Sermon and Prayer before it leading to great Devotion in it.

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I once had the Happiness to partake with him, and assist him, in that Performance, and it was to me, I bless God, one of the most Happy and Entertaining Hours of my Life.

In his Exercise of the Sacred Function in Pastoral Visits.

HE found time to Visit the Sick and Others, and in their Houses to Instruct, Admonish, Exhort, and Comfort them, as their Cases required. I am informed, that commonly Two Afternoons in a Week were thus improved by him. Happy People, who enjoyed such a Guide, and Spiritual Overseer!

And in these Visits to the Poor, he not only Ministred to their Souls, but inquiring into their Bodily Wants, by himself and others, procured them meet Supplies, Charity

rity being One of his known Vir-
tues.

*In his Conversation with his
Particular Friends.*

They, who were his Intimates,
found him Chearful, (unless un-
der some afflicting Circumstance,) and
yet evermore inclined to leave the
Innocent Pleasantry, and turn into
Discourse of things most serious.
Such a Mixture prevented Weariness,
and made his Conversation a Delight.
And if any thing was moved of a
Design to promote Holiness or Love
in the World: none appeared more
ready than he to embrace it; wit-
ness what he did toward promoting
Religion in our *Western Plantati-*

In his Common Conversation.

IN this he acted with Sobriety, Justice, Humility, Affability. No Spots were in his Feasts, no uncomely Demeanour stained his Function; everywhere ~~on~~ he appeared as a *Christian*, as a *Minister*.

In his Carriage toward them who used him ill.

SOME treated him unkindly; and this provokes Humane Nature to Passion and Revenge: But the Grace of God in him prevail'd against the Inclination of Corrupt Nature in a good Measure, so that I cannot recollect that ever I heard him speak Bitterly or Contemptibly of any of his Adversaries. And if they needed him, and would use him, he was ready to serve them, heaping Coals of Fire upon their Heads.

In his Endeavours to reconcile disagreeing Neighbours.

HE knowing the Mischief of Animosities the Advantages to the Kingdom of Darkness, by the Allowances of Hatred and Malice, used his Rhetorick, his Interest, and his Friends, to reduce to the Harmony of Peace his Jarring Neighbours, and left no Stone unturned to effect a Reconciliation, and may be numbred among the Peacemakers, who are called the Children of God.

In his Regard to the Youth of the Age.

IN reference to the Youth, the Hopes of the Coming Generation, besides his Publick Catechizing managed in

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a very graceful way, I never knew any Man more Frequent, Solemn and Eminent, in Petitions to God for Young Persons. They were much upon his Thoughts, with desire that they might be early Religious, and *Remember their Creator in the Days of their Youth.*

In his Retirements, and Family-Religion.

WE have reason to judge him much and seriously employed in Secret, who Eminently served God in Publick. But of this the great Testimony is in the Memoirs of his Life under his own Hand, which I shall in part produce when I have finished my Account of his Life.

His Family-Religion was as becomes the Gospel. His House was an House of Morning and Evening Prayer, and the found of the Scriptures was

Mr. W. BURKITT.

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was daily heard in it. And many times his reading the Scriptures was attended with Exposition. And besides Family Prayer twice in the Day, he prayed with the most Intimate Companion of his Cares, Joys, and Sorrows. And these and his secret alone Addresses to God may come up to *David's* Seven times a Day.

Happy House, happy Walls, as far as they are capable of Happiness, that had such a daily Consecration to God, and were thus Perfumed with Holy Incense, while too many Houses are without these Odours, and Polluted with Oaths, Blasphemies, Curses, frothy Speeches, and wanton Discourse, and envious Words, and Strifes.

In the Last Week of his Life.

UPon the Lord's Day, *October 17.* attending in the Congregation at *Dedham*, his Dear Friend and Assistant then officiating, he was Seized with the beginning

beginning of his concluding Sickness. This Messenger found him in God's House, in God's Service, not profaning, not neglecting, but keeping a Sabbath; in the place wherein he had prayed Fervently, preached Zealously, and sung the Praises of the Glorious Creator, Redeemer and Comforter, cheerfully; in the Place where he had instructed Diligently, exhorted to Repentance, Faith and Holiness, Warmly, and reproved Sin Faithfully;

In the Place where he had endeavoured to strengthen the Weak, to stay the bruised Reed, and cherish the smoking Flax, and encourage all Fearers of God, by presenting them with God's exceeding great and precious Promises;

In the Place of his most solemn Adorations of the Glorious Majesty of Heaven and Earth, and where he often payed his Vows, Solemnly renewed by him, as I am informed beyond room for doubting it, every *New-Years-Day*, and every 25th of *July*, his Birth-Day, and some other times;

In

In the Place where he batter'd the Fortifications of the Prince of Darkness, with a Train of Divine Artillery taken from the Magazine of the Holy Scriptures;

In the Place wherein he had pleaded the Cause of God against the Romish *Baal*, the Cause of Christ against Deism, the Cause of the Holy Ghost against the Deriders of his Name and Office, the Cause of Faith against Justification by imperfect Works, and the Cause of Special Grace against the Pretended Powers of Nature to save;

In the Place where he devoutly had Received and Administred the Lord's Supper, and where his Lips had fed many, and where he had most delightfully Converſed with God, and had Foretaſtes and First-fruits of heavenly Joys;

In this Place the Messenger of God, his Sickness, came to call him from the lower to the upper House, from the Temple into the Holy of Holies.

This

This Illness was such, as made him leave that Beloved Place that Morning, and it proved his last appearing there upon his Feet. The next approach to this Place was when Devout Men carried him thither, and made great Lamentation.

Being returned to his House, his Sickness increased, but with Intermissions, giving happy room for Thought and Speech.

In this short Sickness, and in the View of approaching Death, he Religiously entertain'd his Kind and Mournful Friends that came to see him, prayed much himself with great Ardour, and in something like *Moses's* speaking with God Face to Face, and had the help also of his Assistant's Prayers by his Bed.

And in the midst of his bodily Affliction, devout Thoughts, and happy Hopes, he remembered his Beloved *Dedham*, and in a Pang of Love, in the near approach of Death, Signed a Letter with his dying Hand to his *Diocesan*, recom-

recommending a Successor to him, who he hoped would be Faithful and Diligent in the Spiritual Care of the Flock he was now leaving:

This Sickness was indeed to him the Valley of the Shadow of Death: But God so encouraged him that he feared no Evil, and a Light shined in this Darkness. God (for Ever-blessed be his Name for it) made his Face to shine upon him, so that his Fears vanished, and his Hopes flourished, his Conscience witnessed his Integrity, and the Spirit of God witnessed with his Spirit his Adoption, and he went full Sail to Heaven, as one of his much-valued Friends, a Witness of it, expressed it, to whom in this Sickness, speaking of the high Pleasures of the Lord's Supper, in which they had often joined, and calling the Wine in the Sacrament the Wine of the Kingdom, he broke forth in these Words, But what will it be to drink the Wine of the Kingdom in the Kingdom?

He

He expired the next Lord's Day, according to his desire to leave the World upon that Day of Days, that Day of Spiritual Rest, the Preliminary to the Everlasting Sabbath; and went on a Sabbath to possess the Glory he had so often Preached of on that Day. And may we, who read this Life and Death, so live, and so die.

Such was our Reverend Brother in Life and Dying.

But nothing will more evidently shew his Christian Frame, and Holy Temper, then what is found under his Hand in a Diary, discovering something of his most retired Converse with himself, and his secret Fellowship with the Father, and his Son Jesus Christ; But before I open that Treasure, and present the Reader with those *Arcana's*, the secret Recesses of his Life, I shall say something of that Subject in a

DIGRESSION,

Concerning Christian Diaries.

IN these are Recorded by the Writers of them the most Memorable Things that befall them, the Temper, and Acts, and Exercises, of their own Minds, in relation to such Occurrences, and the Assistances and Withdrawings of the Holy Spirit upon such Occasions. There are usually found in them Records of Great Mercies, * Deliverances, and Victories over Temptations, as also remembrance of Great Dangers, Temptations and Afflictions, and their Behaviour under these things; the review of which is useful to them. And when they fall into the Hands of other Serious Persons, they reap no little Advantage, by finding what hath befallen other Good Men. And especially seeing others have met like Temptations, and complain'd of like Weaknesses with themselves, they are hereby somewhat supported. And the brighter part of such Records are for their Imitation.

C

And

And it were well, if not only Records of this Nature were made of what concerns Persons, but also Families, Villages, Towns, and Cities, and Kingdoms; that at least Posterity might have the History of Divine Providence towards their particular Families, and Places of their Abode.

And to recommend this, let us consider the Patterns of it in the Holy Scriptures. *David*, the Man after God's own Heart, the Royal Prophet, a Man of Knowledge and Zeal, of Faith and Holiness, of Eminent Natural Parts and Accomplishments, * bred at Court, a Glorious King in Peace, a Valiant Captain, and a Wise Commander in War, notwithstanding all the Avocations of the Camp and Council-board, found time to Record with his own Hand the more remarkable Passages of his Life, both Dark and Bright, and his Behaviour under them, his own Weaknesses, and the Assistances he had from God, as may be seen in many *Psalms*, as follows in the frame of an Ephemeris.

* 1 Sam.
16. 18.

And

When

*When I fled from my Son
Absalom.*

IN that Difficulty I address to God by Psal. 3.
Prayer, and represented to him the Ver. 1.
Multitude of my Enemies, and their
Opinion that my Case was Desperate. Ver. 2.
But even then God strengthened my Ver. 3.
Faith, and I said, Thou art my Shield,
&c. And I will not be afraid of Ten Ver. 6.
Thousand of the People that have set them-
selves against me.

*When I changed my Beha-
viour before Abimelech.*

IN this Strait, and under Fears, I had Psal. 34.
relief to my grieved Mind, by con- Ver. 7.
sidering the Ministry of the Holy Angels
employed by God to preserve them that
fear him.

*—When Nathan the Propbet
came to me, after I had
gone in to Bathsheba.*

Pfal. 51.

UPon this Dismal, Sinful, Miscarriage,
my Soul, upon Nathan's Reproof,
Ver. 1. was filled with Grief and Fear; and I
found I needed Mercy, Mercies, tender
Mercies, a Multitude of tender Mer-
cies.

Ver. 2, 3.

I humbled my self in Confession,
and implored Pardon.

Ver. 5.

I looked back to Original Sin, and de-
plored my Native Pollution.

Ver. 8.

God filled me with Anguish of Mind,
like one whose Bones are broken.

Ver. 12.

I lost my Spiritual Joy, and earnestly
begg'd the restoring of it, and I did

Ver. 13.

then engage my self to endeavour the
Conversion of others.

And

And whoever will attend to it, may find many of his *Psalms* to be a Record of Divine Dispensations toward him, and of the Frame of his Spirit under them, left to Posterity to make their best use of them.

The like we find in *Jonah*, the most Remarkable Passage of his Life was his being sent by God with a threatening Message to *Nineveh*. And he hath left Recorded the whole Process of that Matter; how he sinfully declined to go upon God's Call, how for this a Storm came upon him, and being by consent thrown Over-board, a Fish swallowed him, and kept him Three Days and Nights, and how Afflicted he was, and Prayed there.

And being delivered, he went with his Message, and it succeeded, in bringing *Nineveh* to Fast and Pray, so that God spared the City. Upon this, through great Weakness, *Jonah* was angry, and God in infinite Condescension debated the Matter calmly with him.

Now if *Jonah*, as is most probable, wrote this Piece of History himself, it may fitly enough be termed *Jonah's Diary*.

This Practice then of Recording Things in this manner is neither Novel, nor Mean.

And if any should say the Thing is good, but it hath a dissenting Relish, 'twill be answer enough to tell them, that Archbishop *Land* kept a Diary or Breviate, Recording the principal Matters in his own Life, and went so far in it, as to set down a Dream that made a great Impression upon him.

*Hist. of
Church of
Great
Britain,
in 4to.*

This Holy Man, our Reverend Brother, hath done something this way, and very copiously. In which there is the History of God's Providence toward him, and many remarkable Deliverances Vouchsafed him, Acknowledgments with thankfulness of Divine Assistance in, and Successes attending his Preaching, some humble Confessions of his Sins and Weaknesses, and other like Things. The whole is
too

too much to be made Publick; but an Extract of some Things, the most Memorable and Usefully I here present the Reader with.

‘ While I continued at School in
‘ Cambridge, it pleased God to visit me
‘ with the Small-Pox, but very favoura-
‘ bly, and, as I hope, in great Mercy,
‘ laying the Foundation of my Spiritual
‘ Health in that Sickness, working, as I
‘ hope, a prevailing thorough Change
‘ in the very Frame and Disposition of
‘ my Soul.

‘ May my Soul, and all within me,
‘ bless thy Name, O Lord, that this
‘ Sickness should, by the Blessing of thy
‘ Holy Spirit, open my blind Eyes,
‘ which hath shut and closed the Eyes of
‘ so many in Death and Darkness; O
‘ happy Sickness, that ends in the Soul’s
‘ Recovery!

‘ In 1666. God Visited the Town of
‘ Cambridge with the Plague. The Stu-
‘ dents generally fled into the Country,
‘ I with Two or Three more continued
‘ lock’d up in the Colledge, and could
‘ out of my Chamber-window behold

the Dead Bodies of Infested en-
 ried forth to Buriall: Which solemn
 Spectacles, together with the doleful
 Condition of the Town and Nation,
 wrought my Soul to an Holy Serious-
 ness.

At Easter 1681, before my approach
 to the Lord's Table, I took some flesh
 Pains with my own Heart, to find
 out the State of my Soul. This fol-
 lowed several Indications of Integrity and
 Sincerity in Religion, viz.

A Sight of the Deformity and Sin-
 fulness of Sin, and of the Superlative
 Beauty and Excellency of Christ.

A Love to the Word of God, not
 only his Promise, but his Command,
 because of its Purity and Holiness.

An Apprehension of Danger in resting
 upon our own Works and Righteous-
 ness.

Finding it the hardest Matter in the
 World to believe aright.

Grief for want of more Godly Sor-
 row for Sin.

Jea-

‘ Jealousie lest Hypocrisie should be at
‘ the bottom.

‘ To have Regard in Actions to
‘ the Principle, the Motive, and the
‘ End.

‘ Solemn Dedications of our selves to
‘ God.

‘ Watching and Praying against the
‘ Bins we are most inclined to, as
‘ seeking in Religious Performances the
‘ Praise and Applause of Men.

‘ Being really Afflicted for not Loving
‘ God more.

‘ Due Regard to Second Table Du-
‘ ties, to Owe no Man anything but
‘ Love, rather to Suffer than do
‘ Wrong, to preserve the Reputation of
‘ Others, to value Others by their real
‘ Worth, and not by their Regards to
‘ us.

‘ Valuing the Image of our Lord
‘ and Saviour in whom ever it ap-
‘ pears, and Esteeming them most
‘ who

‘who are most like him in Holiness.

‘Loving our Enemies, praying for them, and doing them good.

‘September 3. 1682. My neighbouring Minister, Mr. Thompson of Royden, after having Preached that Lord's Day, was surprized by an Apoplexy, and died in a short time.

‘Lord, who am I that I should yet Survive amidst the Funerals of them who were Younger, Stronger, Better, and more Useful, than my self? O let me double my Diligence, in working out my own, and helping forward the Salvation of others, while the Day of thy Patience lasteth, for thou comest in an Hour we are not aware of.

‘Upon New-Years-Day, 1684. I was up soon after Four of the Clock, desiring earnestly to begin the Year with God, and to renew my Covenant with him, and to engage my self to an Holy Vigilancy, and Circumspect Walking with and before the Lord
‘the

‘ the Day following, the Year follow-
 ‘ ing; the Lord keep it in the purpose of
 ‘ my Heart for ever to continue faithful
 ‘ to him.

‘ Upon July 25th, 1686. my Birth-
 ‘ Day, I engaged my self to devote my
 ‘ first waking-time to God, and my
 ‘ dressing-time to fruitful Meditation of
 ‘ the Mercy of a Night’s Rest, some spend-
 ‘ ing their Night in Pain, some in Pri-
 ‘ son, some in Hell.

His Resolves.

‘ I Resolve that Secret Prayer by my
 ‘ self alone shall be performed every
 ‘ Morning before any other Work be
 ‘ undertaken, and that Family Pray-
 ‘ er shall be performed Constantly
 ‘ and Seasonably at most Convenient
 ‘ Times.

‘ I Resolve to speak Evil of no Man;
 ‘ but if any be Angry and Insolent, to
 ‘ answer them with Meekness and Gentle-
 ‘ ness,

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**'I Resolve if I go into Company
'not to speak much, and to endeavour
'to divert vain Discourse to a more
'favoury Subject.**

**'I Resolve to be Charitable, according
'to my Ability, and to
'watch for Opportunities to do
'good.**

**'I Resolve to be Cautious of promising,
'and when I have promised to
'keep strictly to my Word.**

**'I Resolve to have Innocent Mirth
'mixed with Good Discourse at my Table.**

**'I Resolve to spend some time every
'Day in the Week in fruitful
'Meditation, walking in my Garden.**

*The Subjects proposed were the Joys of
Heaven, the last Judgment, Death, the
Torments of Hell, the various Mercies of
God, and Christ's Passion.*

I Resolve every Day to have Hum-
ble Thoughts of my self.

I Resolve to put a Charitable Con-
struction upon the Actions of others.

I Resolve to call my self to an account
every Night, how I have spent the
Day.

About Midsummer, 1687. I received
a Petition from Ipswich on behalf of
the French Protestant Ministers, and
Communicated their Condition to seve-
ral, whose Hearts the Lord so grac-
iously moved, that I Collected for them
above an Hundred Pounds. The Lord
make me thankful, who gave me an
Heart to pity and help them.

By his *Book of Accounts* it appears at
large, that *this* his Labour of Love for
the Poor French Exiles continued Six
Years Successively, viz. 87, 88, 89, 90,
91, 92. in which time, though he lived
but in a Country Village, he so laid
out himself far and near in this Matter,
as, by the merciful Hand of his God with
him, (as himself expresses it) to Col-
lect

left from private Hands no less than *Two Hundred and Sixteen Pounds, and Seventeen Skillings*: Which whole Sum, with a little overplus, is in a most full and distinct manner set down as faithfully Distributed by him towards the Relief of the said *French Protestants* in *Suffolk* and *Essex*, &c. Remarkable also is his Care, Pains, and Provident Conduct, in the *Distribution* of this Charity; for as he gave them some part of it in Specie, as need required; so, that he might lay out the rest in the thriftiest manner for the furnishing them with Cloaths and Provisions, he rode about the Country to the cheapest Markets, tho' the same did cost him sometimes a near Twenty Miles Journey.

I shall dismiss this Particular, by adding the *Close* that he himself sets to the Foot of this his Account.

' All my Charges in Journeying from
' Place to Place, as also for the Letters to
' and fro, both which were very con-
' siderable, and all my Labour and Pains,
' I account as nothing, but look upon
' it as the greatest Honour of my Life
' that God made me such an Instrument
' for

for the Relief of his Persecuted
Members.

SOLI DEO GLORIA,

a Servorum Minimo,

William Burkitt.

August 24th, 1688. I spent some Con-
siderable time in Writing Letters of
Advice to some Young Academicks,
and in Prayer for a Blessing thereupon
both to my self and them.

*Thus he turned himself every way to do
good.*

December 1692.

Upon undertaking the Charge of
Dedham, I resolved, by God's Assistance,
upon the following Course for the
Benefit of the People, *viz.* to pour out
my Soul to God every Day in Prayer
for them, to Preach constantly Thrice
a Week, to Administer the Lord's
Supper Once in Two Months, to
Catechize the Youth at Church, and
others at my House, and to go from
House

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‘ House to House through the Town,
‘ Warning and Directing.

‘ Upon a New-Year-Day, relying on
‘ God’s Gracious Assistance; I resolved
‘ to go through the Work of the Year
‘ Chearfully, humbly begging of God
‘ to raise me up above all Difficulties,
‘ and to fortifie me against all Discou-
‘ ragements, and to give me Wisdom
‘ to walk Wisely before my Obser-
‘ vers.

‘ Upon Thursday, November 22. Died
‘ the Pious, Learned and Meek, Dr.
‘ Tillotson, Archbishop of Canterbury,
‘ as was said of an Apoplexy, to the great
‘ Grief and Sorrow of all good Men, of
‘ whom it hath been said, That he Taught
‘ by his Sermons more Ministers to Preach
‘ well, and more People to Live well, than
‘ any one Man since the Apostles Days; the
‘ Ornament of this Century, and the Glory
‘ of his Function; in his Pulpit another
‘ Chrysostom, in his Episcopal Chair a se-
‘ cond Cranmer.

July.

‘ Meditating upon the State and Con-
‘ dition of the Town visited with the
Small-

‘ Small-Pox, I earnestly desired of the
 ‘ Lord to direct me to suitable Subjects,
 ‘ while under that Dispensation, and ac-
 ‘ cordingly during that time I Preached
 ‘ upon these Texts at the Lecture, Psal.
 ‘ 56. 3. *At what time I am afraid, I will*
 ‘ *trust in thee.* Amos 3, 6. *Shall a Trumpet*
 ‘ *be blown in the City, and the People not*
 ‘ *be afraid?* Mic. 6. 9. *Hear ye the Rod.*
 ‘ *Exod. 15. 26. I am the Lord that*
 ‘ *Healeth thee.* John 5. 14. *Behold,*
 ‘ *thou art made Whole, Sin no more,*
 ‘ &c.

August 4th.

‘ I began to Catechize at Church, the
 ‘ Small-Pox preventing my doing it sooner.
 ‘ During which time I Preached
 ‘ upon Gen. 18. 19. *Abraham will com-*
 ‘ *mand his Children and his Household after*
 ‘ *him.* From whence I prest the Ge-
 ‘ neral Duty of Family Governours, and
 ‘ afterward the particular Duties of read-
 ‘ ing the Scriptures, and Family-prayer,
 ‘ concluding from John 13. 17. *If ye*
 ‘ *know these things, happy are ye if ye do*
 ‘ *them.*

January 1st, 1695.

‘ I rose early in the Morning, and re-
 ‘ flected with Joy and Sorrow upon the
 ‘ Year past; with Sorrow for my Mis-
 ‘ carriages, with Joy for the Goodness of
 ‘ God received from him, and some Ser-
 ‘ vice done for him.

‘ At *Christmas*, 1696. was a severe
 ‘ time for the Poor, through the severe-
 ‘ rity of the Weather, and want of
 ‘ Work, by reason of the great
 ‘ scarcity of Money; I exhorted my Peo-
 ‘ ple to turn their feasting of the Rich
 ‘ into feeding of the Poor; assuring them
 ‘ that less at the Table, and more at the
 ‘ Door, would be better accepted. And
 ‘ accordingly feasting was universally
 ‘ laid aside, and the Poor plentifully re-
 ‘ lieved.

‘ At this time I met with a very unjust
 ‘ and unexpected Accusation, from ———
 ‘ whom I had faithfully Served, and
 ‘ sought to Oblige. The Consciousness
 ‘ of my own Innocency supported me;
 ‘ and I hope God will do me good by
 ‘ all. Some Persons had never had a
 ‘ particular share in my Prayers but
 ‘ for

for the Injuries they have done me.

God Honoured me sometimes in suffering his own Enemies to declare themselves mine; however, he oft Convinced them, and always Restrained them, that they could not considerably hurt me. Blessed be my Defence, and the God of my Mercy.

I might have Transcribed much more, but this is enough to shew what manner of Spirit he was of, viz. Humble, Zealous, Meek, and Holy. I shall only add something concerning his Preaching, his Charities, and his Printed Works.

In his Preaching he was very frequent and unwearied, delighting in that Service. Besides his stated Sermons, commonly at *Dedham* Three in a Week, till he had an Assistant, he Preached many Occasional Discourses. But some may think it had been more for his Honour if he had Preached less, looking upon Preaching as an Inferiour part of the Divine's Employment.

But upon due Consideration, it will appear to be the greatest and most glorious Part of the Service performed by a Minister of the Gospel. And some of the things inducing to such an Estimate of Preaching are these.

The first thing in Commission to Ministers, is go and Teach, or Preach. *Noah's* glorious Character was, that he was a Preacher of Righteousness. The Writings of the Prophets are mostly Sermons. *Solomon* with all his Wisdom, and in all his Glory, weareth the Title of the Preacher. The most Eminent of the Fathers were Assiduous Preachers, as St. *Chrysostom*, St. *Basil*, and St. *Bernard*, &c. and so were the most Famous Bishops of our Church. *Usher*, *Andrews*, *Sanderson*, *Tillotson*, *Stillingfleet*, and others of great Name among us, were frequent Preachers; and though highly Honoured for their Learning, yet their Sermons are their most useful and most glorious Remains.

But that which raiseth the Esteem of Preaching to its height, is that it
was

was our Lord and Saviour's Employment and particular Calling.

His Charities.

TO do Good and to Communicate he forgot not. He was Liberal in Distributions of Money yearly and often to the Poor, especially in *Dedham*, and *Milden*, and to the *French Protestants*, besides what he Expended for them in Corn and other Provisions.

And he hath given his Dwelling-House and Lands in *Dedham* to the Succeeding Lecturers of that Place.

His Printed Works

ARE, A Funeral Sermon for Mr. Gurnall, on Heb. 13. 7. An Argumentative and Practical Discourse of Infant Baptism; His Poor Man's Help, and Young Man's Guide; a small, but very pious and useful, Book; a Guide and an Incentive to Godliness.

His Expository Notes on the Four Evangelists, and upon the rest of the New Testament. In Folia.

In which are very many lively and useful things, and a great Strain of Piety and Holiness runs through and enriches the whole of that Work.

Family Instruction: Or, Principles of Religion necessary to be known, &c. a Catechism.

And in these Books being Dead, he yet Speaketh.

And If it be an Indication of Worth to Live Desired, and Die Lamented, he may be put among the Worthies of his Age and Nation, very many deploring his Remove, and many very passionately.

The World hath never been so good in any Age, but that the Death of a good Man, and especially of a good Minister, hath been in it a Loss to be much Lamented. And our own Age can as ill spare good Men, and good Preachers, as any of the former Centuries.

We need more Men of Zeal for Truth, Holiness, and Love, and therefore our Loss of this Man is worthily Lamented.

There are many that can testify he was not less in Piety, Virtue, Holiness, and Zeal, than I have represented him.

From Three of mine and his much valued Friends, whose Names I chuse to conceal, I received this Account of him.

‘ He was a very Industrious Peacemaker among his Neighbours and Acquaintance, sparing neither his Pains nor Purse for the reconciling Differences betwixt contending Persons.

‘ He was always very ready and forward to promote Pious and Charitable Designs, respecting both the Bodies and Souls of others. Many things of this Nature might be said, but Two shall be related to justify this Part of his Character.

‘ He preached some time to the People
 ‘ of a Country Village, some considera-
 ‘ ble distance from his own Charge,
 ‘ who for a long Season had unhappily
 ‘ been seldom provided with Sermons.
 ‘ And by his Endeavours, and Contributi-
 ‘ on, and Assistance from others, obtained
 ‘ by his Interest, there hath there been a
 ‘ settled Minister for some Years.

‘ Nor was this Generous Instance of
 ‘ the best kind of Charity confined with-
 ‘ in the Bounds of *England* or *Europe*,
 ‘ but extended to *America*, having by
 ‘ his great Care, Pains, and Charges,
 ‘ procured a Pious Minister to go and
 ‘ settle in *Carolina*.

‘ He also expended not a little toward
 ‘ the maintaining some Poor Students in
 ‘ the University of *Cambridge*.

‘ And, as Matter of high Commen-
 ‘ dation, and for our Imitation, and
 ‘ deserving Remembrance,

‘ He was from his Younger Years, to
 ‘ his Dying Day, a great Valuer and
 ‘ Improver of the precious *Talent* of
 ‘ Time, even of Time in Company, by
 Re-

‘ Religious Discourse, if the Company
‘ would bear it.

‘ In his last Sickness, when his Friends
‘ about him Bewailed their great Loss,
‘ which they feared was coming upon
‘ them by his Departure, he desired
‘ them not to be too much Concerned
‘ for him; for to *him* (he said) to *Live*
‘ *would be Christ, and to die would be Gain.*
‘ And added, that God would provide
‘ for them.

‘ He Blessed God that he had finish-
‘ ed what he designed upon the New
‘ Testament, and that the way of it
‘ was prepared and ushered in with
‘ many, very many, Prayers of his: And
‘ he hoped, through God’s blessing it,
‘ would prove Beneficial to many, and
‘ especially to his own People.

‘ There were several Persons by his
‘ Dying Bed, who (having declared,
‘ that under God he had been the In-
‘ strument of their Conversion) put him
‘ into an Extasie of Joy. So happily
‘ fruitful was his Ministry!

‘ His

‘ His Patience in his last Sickness was
 ‘ very Exemplary. He declared that
 ‘ God made his Sick-bed easie to him;
 ‘ and said he had Preached Patience;
 ‘ and Wrote of Patience, and there-
 ‘ fore was bound to Practice Pati-
 ‘ ence.

‘ His Frame in his Sickness was a
 ‘ continued Course of Prayer, Thankf-
 ‘ giving, and cheerful Resignation to the
 ‘ Will of God.

‘ He Counsell’d them about him to re-
 ‘ member what he had instructed them in
 ‘ from the Pulpit, and in Private, and
 ‘ that they would order their Lives a-
 ‘ greeably thereunto.

‘ His natural Temper was of the hap-
 ‘ piest and best Sort, Chearful enough,
 ‘ and withal very Serious.

‘ This Holy Man, a very little time
 ‘ before his expiring Breath, signifying
 ‘ his desire to leave this Life, Prayed in
 ‘ these Words, *Come Lord Jesus, make*
 ‘ *a short Work of it.*

There

There is since come to my Hand
Mr. J. S's Account of our Reverend
Brother, in a Character of him. And
though some things in it are mentioned
before, I judge it best to present the en-
tire Piece to the Reader, without any
Addition, Substraction, or Alterati-
on.

his Funeral

He was Born in the Year 1650, at
the Age of Fourteen, as I have
heard him say, he went to the University
and immediately upon his return-
ing from thence, he was Chaplain in a
private Gentleman's Family, where he
continued some Years.

He entered Young into the Holy Mi-
nistry, and early engaged in the
Work of Gospel Preaching. Twice
was Lord's Day, that he had a
Sermon at a School up-
on him, and by the Suffering of
himself in Survey and Diligence
in this Work to the
Satisfaction and Honour of his

The

There is time come to my Hand
 Mr. J. S. Account of our Reverend
 Brother, in a Character of him. And
 though some things in it are mentioned
 before, I judge it best to present the en-
 tire Piece to the Reader, without any
 Addition, Subtraction, or Alteration.

on.
 I saw many and many a
 continued Course of Prayer, Thank-
 giving, and cheerful Resignation to the
 Will of God.

He Confessed that he had been
 member what he had suffered in
 from the Pope, and in private, and
 that they would order him to be a
 member of the Church.

His name was reported to be
 and he had been a member of the
 Church for many years.

and the same day he was
 and he was a member of the
 Church for many years.
 The

*The Substance of the Character
given of Mr. Burkitt at
his Funeral.*

HE was Born in the Year 1650. at the Age of Fourteen, as I have heard him say, he went to the University, and immediately upon his removing from thence, he was Chaplain in a Private Gentleman's Family, where he continued some Years.

He entred Young into the Holy Ministry, and early engaged in the Work of constant Preaching Twice every Lord's Day, tho' he had at the same time the Charge of a School upon him; and yet by the Blessing of God upon his Activity and Diligence, he discharged this Work to the great Satisfaction and Benefit of those that were his Hearers.

He

He quickly found that the Providence of God had called him to dispense his Word among the ordinary Sort of Hearers, and therefore he fitted his Discourses to the meanest Capacities, and always Preached very plainly, practically, and affectionately; this was an Instance of his great Compassion to the Souls of Men, as likewise of his great Skill and Judgment in the Ministerial Office.

One and Twenty Years he continued a constant Preacher at *Milden*, first as Curate, and afterwards as Rector, of that Church; a great while for so great a Light as he was to stand shining in so obscure and small a Candlestick.

While he was there he took Occasion to discover what a publick Spirit he was of, and how greatly he sympathized with the persecuted People of God in their Sufferings for Religion and Conscience; the *French Protestants* were driven hither in the Reign of K. *James* the Second by a severe Persecution, that then did, and does yet still rage, in that Nation; they were in a deplorable Condition, and had not wherewith to subsist;

but

but with what they received from publick and private Charities. He (as well as several Eminent and Worthy Persons in this Kingdom) had a Fellow-feeling with them in their Sufferings, as being a living Member of the same Body of Christ with them; and this put him upon improving his Interest on their Behalf; he got several Sums of Money for them, and with a great deal of Prudence and Faithfulness distributed it among many of them Year after Year, as he saw their Necessities called for it: And considering what a private Place he lived in, he was a great Patron and Benefactor to that poor distressed People.

In the Beginning of the Year 1692. the Providence of God called him to this Place, with such a unanimous and affectionate Call, as perhaps none ever had before him, or are like to have after him: He very cheerfully complied with the Call of God, and the Desires of this People, justly promising himself, that his Person and Labours, as a Minister of the Gospel, would be highly prized, and duly entertained, in a Place that had been so long blest with the Preaching of the Word, and had been noted for so many Eminent Professors of
Chri-

Christianity in it; and he was not altogether mistaken: He was received as an Angel of God.

When he came hither he did not think fit to quit his Relation to his other Living; tho' considering the Smallness of the Living, the Generousness of the Maintenance which he always allowed his Assistants there, and all other incident Charges, I conceive he could make but little Advantage of it: The Reason of his keeping it (as he hath sometimes told me) was, that it might be a Place of Recess to him, if the Infirmities of his declining Age should have rendered him unfit for the Service of so great a Place as this.

His Labours here were indefatigable, more than what an ordinary Strength could have gone through; till now of late he preached Three times a Week, besides Occasional Sermons, which were sometimes frequent. And over and above all this, he performed the Duty of private Inspection, visiting his Flock from House to House, which in so large a Parish as this is very Laborious, and so he found it; but he would say, the Success and Comfort he had in it made amends

amends for the Pains: He shunned no House, tho' never so Poor and Mean, that he knew would receive him; and by this Means he won himself into the Affections of his People; they were dear to him, and he was dear to them.

As he was a Minister of the Church of *England*, he was Conformable to her Doctrine, Discipline, and Ceremonies, and served the Interest of this Church perhaps as much as most Men of his Rank and Station: He kept the People of this Parish firm to the publick Assemblies, free from those Rents and Divisions that are to be seen in many numerous Parishes: The Number of Communicants at the Lord's Table was very Considerable, and such as, generally speaking, he could meet there with good Satisfaction; many of whom he perswaded to a Sense of that Part of their Duty by a personal Application to them in Private.

As he was a Member of the Church Universal, he had a good Respect and Esteem for many of our Dissenting Brethren that are Sound in the Faith, and Holy and Exemplary in their Lives, tho' they had different Sentiments from him

him in Matters of lesser Moment; and as he met any of them, convers'd with them freely; and I doubt not but he has given an acceptable Account of his Practice in this Matter to our Lord Jesus Christ, *of whom the whole Family in Heaven and Earth is named.*

He prayed with great Devotion by our established Forms, and could likewise express himself in Prayer to God very pertinently, copiously and affectionately, upon Variety of Occasions in Words of his own, which he attained by Study and Practice.

His Sermons were Plain and Practical, suited to the meanest Capacities, and such as God blessed to the Conversion, Edification, and Salvation, of many Souls. And that which added to the Delight and Luster of all his Performances among us, was the admirable charming Voice with which he spake; the Organs of his Speech were peculiarly tuned, whereby he drew the Ears and Hearts of Multitudes after him: But alas! this melodious Voice is now Silent in the Dust; we shall hear him speak no more, unless we be so Happy as to join him in the Morning of the Resurrection, when

when he shall sing Eternal Hallelujahs to Father, Son, and Holy Spirit.

His Zeal and Devotion was Eminent in the Church; but he did not leave his Religion there, but Lived himself what he Preached: That Sober, Righteous, and Godly, Life, which he lived, is an Evidence that he believed what he Preached, and was himself under the Impression and Influence of those practical Truths which he pressed upon others.

His House was a House of God and Religion, where all the Parts of Family-Religion were conscientiously performed. Ever since I had the Advantage of knowing him, (which is now Twenty Years) it was his Custom frequently at his Morning Devotions to Read some part of the Scriptures, with Expository Notes of his own upon them, after he had begun with a short Prayer for the Blessing of God upon the Word he was going to Read and Expound: And this is that (I think) that gave Birth to his Practical Notes and Observations upon the New Testament, which he hath lately Published: A Book of great Use

and Benefit; not for Scholars, it was never design'd for them; but for Private Families, to bring them to the Knowledge and Relish of the Holy Scriptures. The first Volume met with good acceptance, many Letters were sent him with Solicitations to go on with the Epistles, which Encouraged him to proceed: And with extraordinary Diligence and Pains he Published the Second Volume this last Spring, to the Satisfaction of Several Reverend and Worthy Persons in diverse Parts of the Nation: And he himself express'd a great Satisfaction and Thankfulness to God upon his Death-Bed, that God gave him Life and Time to finish it.

I shall here give a short Account of his other Books.

When he was at *Milden* he Printed an *Argumentative and Practical Discourse of Infant Baptism* for his own Vindication, when he was challenged by a Teacher among the *Anabaptists* for Preaching Scriptureless Doctrine; because he had in his Explication of our Church-Catechism in his Parish Church, for the Establishment of his People, proved

proved the Lawfulness, and asserted the Usefulness, of that Ordinance to Infants. This undertaking of his did great Service in that Part of the Country.

Quickly after he came to *Dedham* he Published his Book called, *The Poor Man's Help, and the Young Man's Guide*, which hath been Printed Five times.

And I am to tell you, that he has now a little Book (lately Published) which he calls *Family Instruction*; it is a Catechism that explains by short Questions and Answers the great and necessary Doctrines of Faith and Holiness: He has divided it into Six Sections; viz. (1.) *Of the Creation.* (2.) *Of the Fall.* (3.) *Of Man's Recovery.* (4.) *Of the Renovating Change.* (5.) *Of Obedience to the Moral Law, the Ten Commandments.* (6.) *Of the Sacraments.* He designed to have spread these among his People had he Lived, for the laying a good Foundation of Knowledge in the Rising Generation: And I hope, the Honour that his People bear to the Memory of their Deceased Minister, will engage them to

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instruct their Children and Servants out of it, when they have learned the Church-Catechism.

He was a strict Observer of the Lord's Day, and did not think the Duties of the Day were over when the Publick Worship of God was at an end; but he spent the Evening with his Family, in Hearing them Read the Scriptures, in Examining them concerning the Sermons they had heard, in Catechising of them, in Praising God, and in Praying with them, and for them.

He was a great Redeemer of Time: I have often observed how precious Time was in his Eye, by his diligent improvement of it. Variety of Business and Employment was the chief Diversion that he had: He was a Man more than ordinarily Mortified to the Pleasures and Vanities of the World.

He beheld with Sorrow and Compassion the growing Poverty and abounding Profaneness of this Place: And he foresaw, with a great deal of Regret, a likelihood that the Preaching of the Gospel, that Ordinance which God hath

bath all along honoured in the World, for the Conversion of Souls from Sin and Satan, and for their Establishment in Grace and Holiness, he saw the frequent Preaching of this Gospel was in Danger to fail in *Dedham*; some not being able, and others not being willing, to support it at their own Charge, as it had been here time out of Mind: This set his Head and Heart on Work to contrive a Settlement for a Lecture to be Preached here every Lord's Day in the Afternoon, and *Tuesday* Mornings, by a Person that should be Chosen by some of the Inhabitants. And by his Zeal for this good Work, his Prudence and Diligence in Solliciting several Eminent and Worthy Persons, he has partly Received, and partly had Promised him, some Moneys towards the purchasing an Annual Stipend for the Preaching of the Gospel here, as it hath been. None almost could have gone through this great Work but himself; and it was his Desire, if God had so seen good, to have lived till it had been perfected; but God hath for our Sins removed him from us before it is done, which it is to be feared will hinder the doing of it to those Advantages which he had designed;

signed ; but if ever it be finished to any good Purposes, the Glory of that Work, under God, will be owing to his Memory, and the Generations to come are to rise up and call him Blessed for it.

He was a Man of great Charity in the several Branches of that Virtue. As,

First, He was a Man of great Candour, Thinking well, and Speaking well, of every Body that had but any thing for Candour to Work upon ; he hated a Censorious Spirit, and was hardly brought to think hardly of any ; his Friends thought him sometimes too Credulous in this respect, and he found himself sometimes imposed upon by fair Pretences ; but he remembered the Words of the Apostle, and practised them, *Charity thinketh no Evil, believeth all Things, hopeth all Things* ; and would say, it is better to err on this Hand.

Again, He was a Man of a forgiving Spirit ; he was himself an Enemy to no Man, but he had many Enemies that Envied and Reproach'd him: He passed through

through evil Report as well as good Report: But whatever Injuries he met withal he readily forgave them; and that not only when he came to Die, but in the time of his Life and Health: And as an Evidence of it, he served such Persons faithfully when he had opportunity for it, and Prayed for them frequently: This did not proceed from any easie Nature and mean Spirit, for he was perhaps as sensible of an Affront, and as able to express his Resentments, as another Man: But it was the Grace of God in his Heart, and the Gospel of Jesus Christ he Professed and Preached, that governed him in this Matter. The Words of our Saviour, St. *Matth.* 5. 44. I believe bore with much weight upon his Spirit; *Love your Enemies, Bless them that Curse you, do Good to them that Hate you, and Pray for them that Despitefully Use you, and Persecute you:* And he would sometimes speak of our Saviour, who Prayed for his Murtherers, and offered up his Blood to God for them that shed it.

And he, that was so ready to forgive his Enemies, was, to be sure, a Friend to his Friends; whenever he had Opportunity

portunity for it, he served them Faithfully, with all his Might, and very often Successfully.

As he was ready to forgive others the Wrongs they did to him, so he was careful not to do others any Wrong: He was as willing as any Man to have his Dues in an easie fair Way, and none can blame him for that; but when he had to do with any Litigious and Contentious Persons, if once they came near falling out, he would then presently quit something of his real Due, rather than Ruffle his own Mind, and raise any Scandal and Reproach upon the Gospel he Preached, or hinder the Efficacy of it. I have known him in some Instances pay for his Peace; and he would say, he could not pay too dear for it.

Nay, such a Friend was he to Peace and Friendship, that when he was engaged to *make up* any Differences between Neighbours, if he saw them Obstinate, and he could not Compromise Matters, by bringing them to yield to one another, he would sometimes lay down Money out of his own Pocket to do

it

it with; using to keep by him a *Stock* for that Purpose, in what he call'd the *Peace-maker's Box*.

In a Word, his Charity was seen in his *Readiness to give* to those that were in Want: He passed under the Reproach of a Covetous Man; but perhaps few of those that Reproach'd him for it ever expended so much in Charity as he did: There are many Witnesses at home and abroad of his Liberality: He was a Patron of the Poor: He did not hide his Face from them, but where-ever he saw Misery and Want, it drew out his Compassion and Assistance towards them; and upon this Account the Poor of this Parish have a great Loss of him.

And here, as an Instance of his great Respect and Kindness to this Town, I think it proper to acquaint you, that he has, among other Charities, by his Last Will and Testament bequeathed the House wherein he Lived, with the Lands thereunto belonging, to be an Habitation for the Lecturers that shall from Time to Time be Chosen to Preach the Lecture here: So that upon the whole, he was a great Benefactor to this Place, and his Memory upon that Account should

should be precious with us. Indeed this Place and People were very Dear to him, and he pursued their Temporal and Eternal Advantage with all his Might; it has been taken Notice of, that when he joined with others in Prayer, he seldom prayed but he prayed particularly for his People.

Thus did he serve his Generation by the Will of God, and walked in the Fear of the Lord; thus did he magnifie his Office, adorn his Profession, and answer the Dignity of his Holy Calling, by living Religion in every Capacity, and setting an Example of universal Holiness before us: From whence we may reasonably conclude, that he gave this Diligence to the full Assurance of Hope, which Priviledge God gave him; for as he was a Man of much Grace, of Eminent Usefulness and Service, so he was a Man of much Peace and Comfort. I am assured from one that I have all the Reason in the World to believe knew, that he enjoyed an uninterrupted Calmness and Serenity of Mind, and lived in the comfortable Hopes of God's Love to his Soul, and his Title to Glory, for several Years past: A Mercy that those who

who are involved in the Business of the World, and swallowed up in the Pleasures of Sin and Sensuality, are Strangers to, and will not believe: Nay, a Mercy that God is pleased to deny to many of his faithful Servants, who sometimes walk in Darknels, and have no Light; but this Mercy God was pleased to vouchsafe to him; and it must be owned he took the best Course for it, by living a useful and an exemplary Life.

When he came to lye upon his Death-bed there was a sweet Calmness and Serenity upon his Spirit, and Expressions of his Glorious Hopes: I will give you his Words to me when he took his Solemn Leave of me on the Friday Night after the Fit was returned that prov'd Fatal; they were these, *I shall leave you, but may the Presence of Father, Son, and Holy Ghost, be with you; may the Presence of the Whole Trinity be with you; I hope to see you again with Joy at the Resurrection of the Just: And he added, What you have seen in me that is Good and Irreparable, follow it; but what you have observed that is not so, let not your Affection and Love to me sway you to do it.*

Thus

Thus lived and died this holy Man. God blessed this Place with him for Eleven Years and a Half, and hath removed him from us when he was no great Way in his declining Age, when his instrumental and intellectual Faculties were yet in their Vigour: His Strength was such, and he used himself with so much Temperance and Moderation in every thing, but in Work, (and there he exceeded) that we thought he had been built for Four-score; but God has taken him away from us when he was but just turned of Three and Fifty: His Death was unexpected to us: A Seven Days Conflict with a very Malignant Feaver, carried him off. He was, according to his Desire, taken with his Death-Sickness upon a Lord's Day, when he was with us in the Service of God at Church, and he went to keep his Everlasting Sabbath upon the Lord's Day after about Eleven of the Clock in the Forenoon, where he rests from his Labours, and his Works will follow him.

Within this last Forty Years God hath removed from this Place several Eminent and Worthy Persons, Men Famous in their

their Generation, Men of Renown: But give me leave to say, and don't think it a Reflection upon any of his Worthy Predecessors, all things considered, the Loss of this Man is the greatest, and so you will find it afterwards. He led you, he counselled you, he instructed you, he encouraged you, he prayed with you, he prayed for you; you could be under no Difficulty almost but he knew how to extricate and bring you out of it, and this with a great deal of Ease and Smoothness. The Law of Kindness was in his Lips, whereby he won upon all almost with whom he convers'd. You must hardly expect such another.

Thus I have given my self the Satisfaction of speaking something to the Honour of my Deceased Friend; and if Love and Honour could have made me Eloquent, I should have adorn'd his Memory with all the most graceful Flowers of Language; but what I have wanted of Art, I have made up in the Faithfulness and Sincerity of the Relation.

I now crave your Patience till I shut up the whole with a Word of Advice to the People of this Place.

(I.) Humble

(1.) Humble your selves before God for your Unthankfulness for, and Unprofitableness under, his Ministry, that hath provoked God to take him away so untimely and unexpectedly from you. The Death of a Worthy Minister should not be passed over without Tears from his People.

(2.) Honour his Memory; never forget such a Man as this as long as you have a Day to live. You were Dear to him living and dying; and I am Confident, tho' he had lived much longer, he would never have removed from you; if he had had a mind to that he had Opportunities enough for it: Therefore honour his Memory; and do it this Way, by living those excellent Sermons he preached among you with so much Zeal and Affection, and by imitating his exemplary Conversation.

(3.) Direct your best Desires to God for a Successor. When God had told Moses of his Death, Numb. 27. he pleads with God in these Words; *Let the Lord, the God of the Spirits of all Flesh,*

set

set a Man over the Congregation, which may go out before them, and which may go in before them; and which may lead them out, and which may bring them in; that the Congregation of the Lord be not as Sheep which have no Shepherd. These Words indeed relate to the Calling of a Civil Magistrate, but they are every way as Applicable to the Calling of a Gospel Minister. My Brethren, it is Prayer must bring a Minister among you, if you expect a Minister should be a Blessing to you; and it is Prayer must accompany the Labours of your Minister, if you expect his Labours should be Successful to the Conversion, Edification and Salvation, of your own Souls, and the Souls of yours. St. Paul wrote thus to Philemon, in the 22d Verse of his Epistle to him; *I trust that through your Prayers I shall be given unto you.* And writing to the Thessalonians, he calls in the Help of their Prayers for the Success of his Ministry. 2 Thes. 3. 1. *Brethren, pray for us, that the Word of the Lord may have free Course, and be glorified even as it is with you.* From both these Places we may learn these Lessons of Instruction.

F

(1.) That

W (4)

(1.) That where ever a Faithful Minister comes among a People, it is God that sends him.

(2.) When the Word of the Lord, delivered by his Servants his Ministers, hath a free Course in the Hearts and Lives of a People, it is God also that glorifies his Word, and makes Way for its Reception and Entrance.

(3.) No People can expect the Blessing of a Faithful Minister, and that the Word Preached have a free Course, and be glorified among them, but as they are importunate with God by earnest humble Prayer for it. *Thro' your Prayers,* says the Apostle, *I trust to be given unto you;* and pray that the Word of the Lord may have free Course, and be, &c.

There are many of you praying Persons; it is your Commendation and Comfort that you are so; let Prayer bring in your next Minister, and accompany his Labours among you, and then you and your Minister will be Happy in each other here and hereafter.

(4.) Who-

(4.) Whoever you shall have come among you, if he be Sound in the Faith, and holily Exemplary in his Life, keep close to him ; your Unity is your Honour and your Strength, as well as Duty : Don't leave him, though he should not be in all Respects such another as you have lost, but encourage him in his Work, and let God be with you. *Amen.*

F 2

A P.

(4) Whoever you shall have come among you, if he be sound in the Faith, and holily Exemplary in his Life, keep close to him; your Unity is your Honour and your Strength, as well as Duty: Don't leave him, though he should not be in all Respects like another as you have lost; but encourage him in his Work, and let God be true to you. Amen.



A P. F.

APPENDIX.

THUS I have finish'd what I designed of the Life of this Eminent Person and Faithful Minister of the Everlasting Gospel.

And upon the Review, I am not sensible of any Excess in my Expressions concerning him. I have not assumed a Poetical Licence of representing a Man as Glorious in Virtues and Graces as Fancy and Words can make him, which is Nauseous in History;

Nor have I taken the way of a Parable, in which is described a Person greatly Good in general, or excelling in some particular Grace, or Virtue, or Action, when indeed no such Person is, or hath been, in the World, but the Just Design of the Contrivance is only to allure the Reader to become such a Person him-

self. But I have Confined my self to the Laws of a *Narrative*, advancing nothing concerning my Subject, but what either I know to be true, or upon good Information believed to be so.

Nor is there any thing of his Character, or Actions, but may be imitated by others with the Helps and Assistances of the Holy Spirit.

I shall therefore take leave, as an *Appendix* to this small Work, to Address my Reverend Brethren of the Sacred Function in a Solemn Exhortation to Imitate this and other Patterns of Faithfulness, Zeal, and Diligence, in the Discharge of our Ministerial Trust and Office.

We are Ambassadors for Christ, and Shepherds to our People, and set as Watchmen over our several Congregations. And,

I.

Let us receive the Admonition: God gave to the Prophet in *Ezek. 33. 7, 8, 9*
So Thou Son of Man, &c.

Let

Let us warn the Wicked from God's Mouth, according to his Word in the Holy Scriptures, of the Evil and Danger of Sin allowed and continued in, though secret, though counted little in the Eye of the World, informing them that Sin allowed is an Offence to God, a Slight put upon his Majesty and Government, a Breach of his Law and Covenant, and must end in a dreadful Loss and Misery.

This is the Sum of the Warning we should give. And we should deliver it in such a manner, that they that are warned by us, may believe us in earnest, and that we think as we speak.

And our Warnings should be attended with clear Instructions to them concerning the *Credenda*, *Agenda*, and *Petenda*; and with Prayer in secret for direction in Composing our Sermons, as may best serve to awaken their Consciences, and to prevail upon them to reform their Hearts and Lives.

And as alluring them to comply with our Solemn Admonitions, let us unfold to them their Miserable Condition

by Nature, the infinite Mercies of God to Sinners in the Covenant of Grace, the Merits of Christ, the mighty Favour of giving Grace and a New Heart, and not only accepting it,

As a Goad in our Sides, to excite to great Diligence in our Ministry, let us consider the Peril attending Negligence, the requiring the Blood of Perishing Souls at our Hands, and reputing us as the worst Sort of Murderers.

And this is so weighty a thing, and renders the Ministry so awful, that the best Preferment in *Europe* is not a sufficient Temptation to an awaken'd Mind to undertake the Office.

But it may be said, How comes it then to pass that any engage in it?

Ans. 1. Some few, like Primitive Men, undertake it with Understanding, and out of pure Zeal for the Service and Glory of God, and in Love to Souls, but a Child may write them.

2. The

2. The most of us I fear engage in it before we maturely consider. And when we come to some Depth of considering, we find we cannot Retire, having put our Hand to the Plough, and so we grow Solicitous about managing the Office with Safety to our own Souls, and then we feel that no Maintenance is a Recompence for our Undertaking; and that only a Desire to Glorifie God, and a Love to Souls, can Sweeten the Calling to us that is attended with so much Difficulty and Peril.

Were we only to perform the Common Offices, and Preach so many times in a Year, there were no great Burden in this.

But when Conscience awakens, and a Minister Studies, Preaches, and Prays, and Visits Solicitously, in expectation of passing an account with God, then the Ministry is weighty indeed, and the Minister had rather Dig for a livelihood, if he might chuse, than be a Pastor to get Bread.

And

And if it be said, Others are in like Danger, through Care of Souls incumbent on them, as Parents and Masters of Families; I answer, It is true, and O that they would consider it. But our Danger is not the less by this, but more accumulated, some Ministers being also Parents and Masters.

Now in Consideration of the Hazard attending Unfaithfulness and Negligence in our Office, let us implore Divine Aid, and gird up the Loin of our Minds, put forth our Strength in our Ministrations: And if we so do, we shall find very little time for Pleasures, and the little Ambition of being reputed very Ingenious Men, will be Buried and Lost in an Endeavour to be found Faithful.

III.

To diligence in our Ministry, let us add an Exemplary Conversation, shining as lights in a Dark World, living in an Agreement with what we Read, and Pray, and Preach. For if this be wanting, though we could Preach as Angels, it will not Profit us in the
great

great Day, as is evident from that Passage in St. Mat. 7. 22, 23. fit to be Engraven on the Fronts of our Studies, on our Desks and Pulpits, and much more upon our Hearts; *Many will say to me in that Day, Lord, we have Prophesied in thy Name; then will I say to them, Depart from me ye Workers of Iniquity.*

We should lead by Example in the Ways of Righteousness, Purity, Meekness, Charity, Humility, Devotion, and Forgiving, &c.

And that we may be Exemplary, let us Imitate our Blessed Lord and Redeemer.

Many things in his Management are for our Imitation, and particularly his Purity and Zeal in reproving Sin: None escaped his Reproofs. He reproved the Church of the Jews in general, the Capital City, Jerusalem, the Ecclesiasticks, and the Civil Power, Scribes and Pharises, and Herod himself, *Go tell that Fox.*

Now

Now since we hope in his Mercy, and wash in his Blood, and depend on his Merits, and glory in his Name, let us tread in his Steps.

IV.

As an Attractive to Faithfulness and great Diligence in our Ministry, let us Contemplate the Safety and Reward that attends it. In thus doing we shall deliver our own Souls from lying down in Sorrow, from dwelling in Darkness, and with the Apostate, Infernal, Spirits. And besides this, we shall shine as the brightness of the Firmament, as the Stars, and as the Sun, in the Kingdom of our Father.

In the Consideration of these things, let us be Diligent, Stedfast, Unmovable, and abounding in our Ministerial Work, that our Labour may not be in vain. And if this Life I have Written may contribute hereunto, I shall rejoice.

And

And let me add this Advice, that our Preaching be managed with respect to the prevailing Errors of our Times, to prevent our Congregations from being infected by them.

Deism is the taking Error among Men of Parts and Learning; and it gains among more ordinary People; so that we are in Danger of preserving only Natural Religion, and letting go Supernatural and Divinely Revealed Scripture Truths.

If Care be not taken, Religion among us will be only Remembering our Creator, Forgetting our Redeemer and Comforter, and the Addressee in our Litany will go no farther than to *God the Father of Heaven.*

Let us then Preach the Divinity of Christ, the Incarnation of the Son of God, and shew our People, that less than one truly God could not have been a sufficient King, Priest,
or

or Prophet, to the Church. And let us not fail to Open and Confirm to them the Doctrine of Christ's Satisfaction made for our Sins, by his being a real Sacrifice, made Sin or a Sin-offering, for us.

Too many in our Age Depreciate Christ, and account him only the most Excellent Man that ever was. And let us, in a just Opposition, Magnifie Christ, and acquaint our Congregations, *that his Goings forth were from Everlasting, that he is the Mighty God, and Everlasting Father*: And that he did not Die only as a Martyr, bearing Testimony to Truth, but Dying charged with our Sins, bearing our Iniquities and Sufferings, and atoning for them, as is abundantly declared in Scripture, and in the Communion Office of our Church, and in some of the Collects.

In defence of the Christian Religion, let us Preach more of the Person, Natures, and Offices, of Christ, and of Justification, not by our best Works, but by him, and Faith in him,

him, which is *Church of England Do-*
ctrine.

Let us not stop in the Dictates of
Plutarch, Seneca, and Epictetus, but
 directly Preach the Evangelical Truths
 concerning our Redeemer, and Redemp-
 tion by him; and let our People
 know a true Faith is as needful to
 Salvation as a good Life, in Oppo-
 sition to a Growing, Spreading, Per-
 nicious, Error, that it matters not
 what Men believe, provided they
 Live a good Life; and that a Jew,
 or a Turk, or an Heathen, are in
 as good a Condition as Christians,
 provided that they are not De-
 bauch'd and Lewd in their Man-
 ners.

And that we may Stem the *A-*
rian and *Socinian* Tide, let us Preach
 much concerning the Holy Spirit,
 and shew our Congregations he is
God, and a Person distinct from Fa-
 ther and Son, though the same in
 Essence.

Let

Let us shew them the Holy Spirit's Co-operation with Father and Son in the Works of Creation, Providence, Redemption, Sanctification, and Resurrection, his Offices with respect to the Church and People of God, being their Teacher, Sanctifier, Helper, Remembrancer, and Comforter, and that no good thing is done well without his Influence, Aid, and Assistance.

Considering our being Baptized in the Name of the Holy Ghost, and that our Bodies are his Temples, and he Seals us to the Day of Redemption, we should not in our Sermons be silent concerning the Holy Spirit.

The Scripture speaks much of the Holy Spirit, and therefore we should speak of him not a little; and the rather, that our Congregations may Pray with Understanding; *Take not thy Holy Spirit from us. Cleanse the Thoughts of our Hearts by the Inspiration of thy Holy Spirit. Send down thy*

thy Holy Spirit into our Hearts : And that the Conclusion of several Prayers may be understood, and not be harder than Latin to them, viz. *who Liveth and Reigneth with thee, and the Holy Spirit.*

And if by much Preaching of Christ and the Holy Spirit the People be inured to Thoughts of, and Dependence upon, Christ, and the Holy Spirit, it will not be so easie to Devils to pervert them.

Not that I would in the least divert from Practical Preaching by what I have said; for every Doctrine concerning Christ and the Holy Spirit may be improved in an Application to the Urging and Promoting Virtue and Godliness, as St. *Chrysostom's* Expositions of Scripture are attended with his H O I K O N E.

And assuredly, Exhortations to Piety and Holiness in general, or to any particular Branch of Godliness, are rendered more lively by being grafted upon

upon the Stock of some Evangelical Truth.

This was St. Paul's Method in his Epistles to the *Romans*, *Galatians*, *Ephesians*, *Colossians*, and *Hebrews*, to insist first upon some great Revealed Truths, as the Divinity of Christ, or his Priesthood, or Justification by Faith, or the like, and then bring in his Exhortations to Parents, Children, Masters, Servants, Husbands, and Wives, to Live becoming the Gospel, in all Holiness.

We may then sufficiently attend to our endeavouring the Reformation of our several Congregations, and yet Preach much concerning Christ, and the Holy Ghost. And we have great Patterns of it in our own Church, and may have great Help in it from the Writings of some of them of great Name, as Archbishop *Usher*, Bishop *Pearson*, Dr. *Jackson*, and others.

And as moving to this, it is a deplorable thing, that as *Britain* bred the Author of the *Pelagian* Heresie, there should now be so much Danger of the

the reviving *Arianism* in this *If*
land.

Let us then use our Endeavours to keep up the great Doctrines of the Trinity, and Incarnation of the Son of God, and his Satisfaction, and Justification by him, and of the Impotency and Opposition of Nature to Faith and Godliness, and of our Need of the Aids of an Almighty Holy Spirit, by Preaching these things.

Religion and Godliness hath flourish'd under these Doctrines, and I verily believe Piety will decay where these Doctrines are forsaken, or not heeded. And we cannot do a better Service than by maintaining them in our Preaching by Scripture Arguments, that it may appear we oppose *Socinianism* ex animo; and not only because otherwise we cannot read the Church Service, in which we have *Te Deum, Glor. Patri. Fil. Sp. Sanct. and Addresses to Christ, O Lamb of God, Son of David, have Mercy on us;* and the like.

And I shall conclude to you, my Reverend Brethren, with my earnest
G 2 Wishes,

Wishes, that we may be endowed with Power from on High to Fulfil the Ministry we have received of the Lord, and to Adorn our Function, that we may Die with the Consolations we have Ministered to such as we have judged accepted of God in Christ.

And of the Importance of Name to Faith and Godliness, and of our Need of the Assistance of an Almighty Holy Spirit by



Religion and Godliness hath Honour'd under these Doctrines, and I verily believe Piety will decay, where these Doctrines are forsaken, or not heeded.

And we cannot do a better Service than by maintaining them in our Preaching by Scriptural Arguments, that it may appear we oppose Socinianism ex animo; and not only because otherwise we cannot read the Church Service, in which we have to Deny, What Paul Rom. 2. 24. and Address to Christ, O Lamb of God, Son of David, have done for us, and the like.

And I shall conclude to you, my Reverend Brethren, with my earnest Wishes.

243.
A
Funeral Sermon,
(With some Additions)

Preached Novem. 9. 1703.

A T
Dedham in Essex,

A Week after the Interment there
of the Reverend

Mr. William Burkitt,

The Late Worthy and much Lamented
Vicar and Lecturer of that Place.

By NATH. PARKHURST, M. A.
and Vicar of Yoxford in Suffolk.

Heb. 13. 7. — *Whose Faith follow.*

W. Musgrave

Preached Novem. 9. 1703

At the Church in Essex



Mr. William Brewster

The late worthy and much lamented
Vicar and Rector of that Place.

By NATH. MARSHALL
and V. at or London in Suffolk.

Feb. 13. 7. — 1704. Printed by

Funeral Sermon,

(With some Additions)

Preached a Week after the Interment of the Reverend Mr. *William Burkitt*.

Z E C H. I. 5.

*Your Fathers, where are they?
And the Prophets, do they
live for ever?*

O Mitting to consider the Context, I shall only briefly give the Sense of these Words directed from God to the *Jews* by the Prophet, and then give you an Observation from them.

G 4

Explic.

Explic. *Your Fathers, where are they?*
 The Meaning is, they are no more up-
 on the Earth, but dead and gone. The
 like Phrase we have in Job 14. 10. *Man*
dies and wasteth away; yea, Man giveth
up the Ghost, and where is he?

And the Prophets, do they live for ever?
 i. e. They do not; a Question sometimes
 importing a deep Denial. Such is the
 Meaning of the Words. And the

Observation from them is, that even
Prophets are not exempted from dying.
 Though they are useful in a great De-
 gree, yet their Lives are not perpetuated.
They serve their Generation by the Will of
God, and then fall Asleep, and are laid to
their Fathers, and see Corruption,
 Acts 13. 36.

And by Prophets understand not only
 them who foretold things to come, but
 also all authorized Teachers of the Peo-
 ple. And so the Ministers of the Gospel
 may

may be termed *Prophets; and these live
not here for ever.

genus: Primum eorum, qui in gubernatione Ecclesie extraordinarie suscitati, de Communibus ejus necessitatibus Deum e re nata Consulebant. Hi Videntes dicuntur. 1 Sam. 9. 9. Secundum genus Prophetarum eas Complectitur, qui cessantibus Sacerdotibus ad legem interpretandam extraordinarie à Deo mittebantur, sua cuiq; assignata provincia. Esa. 1. 1. Jerem. 1. 3. Tertium Prophetarum genus earum est, qui Doctrinae Divinae explicandae & applicandae dono insigniuntur. Act. 13. 1. 1 Cor. 12. 28. *Maelor. Enchirid.*

God sets them their Bounds that they cannot pass; even they that turn others to Righteousness must die, and speak no more, though being Dead they in some Sort yet speak.

But why must Prophets die, when their Continuance here is so very desirable, and their Lives so useful and profitable?

Ans. 1. Prophets must die because of a Divine Appointment. Heb. 9. 27. *It is appointed unto Men once to die.* And this Decree extends to all Men, excepting *Enoch*, who was translated, removed out of the common Road; and *Elijah*, who went up into Heaven by a Whirlwind, and the last Generation that shall be found living when our Dear and Glorious Lord comes to Judgment; and they shall not die, but be changed. The rest, and the

Pro-

Prophets with them, must die, and see Corruption, because the Scriptures can't be broken, because the Counsel of the Lord must stand.

2. Prophets must die, because even Prophets are not Sinless. These bright Lights have some Spots. And the best of them, though free from gross Impieties, upon the Account of sinful Infirmities, complain that many times *to will is present with them, but how to perform they find not.* They have Cause to deprecate as David, Psal. 143. 2. *Enter not into Judgment with thy Servant, O Lord.* And though Christ takes away the Sting of their Sins, pardoning them through his Blood, yet he doth not wholly remove the Remains of Sin from them while in this World, nor exempt them from making their Beds for a Time in the Dust.

Rom. 7.

3. Prophets must die, that they may be conformed to Christ their Lord and Head. The Supream Shepherd died; the Lord of Life expired; the Lord of Glory was entombed. *Earth to Earth* might have been said over him, (only he saw no Corruption) and in this the Prophets must be like him. They must

must be wrapt, and lye down in the Dust.

4. Prophets must die, that they may be free from Sin. They preach and pray against Sin, and mortifie it in themselves, and admonish others to refrain it; and that they may be entirely freed from it, they must die; their earthen Vessels must be cleans'd by breaking.

5. Prophets must die, that their Sufferings may be ended, and they removed from them, who unkindly treat them, that no persecuting Hand may reach them, that they may hear no more the Voice of the Oppressor or Reproacher.

While they live they find Usage like that of their Great Lord, who was called *Deceiver, Devil, and Belzebub*. But Death comes, and they hear no more over-sharp Notes, and harsh Sounds, of Ignominy and Reproach.

6. Prophets must die, that they may rest from their Labours. Their Life is Laborious. They labour in Study, as *the Preacher who sought to find out acceptable Words*, Eccl. 12. 10. They labour
in

in Preaching, in Prayer with and for their People, and in visiting their Sheep. And as one Labour is over, another begins. And they must die, that their Labours may not be perpetuated. God will not always keep them at Work.

7. Prophets must die, that they may have the Reward of their Labours. No is deserved by them: But yet through the Riches of the Free Grace of God in Christ Jesus, they have the Promise of a Great and Glorious Reward, *That they shall shine as the Stars for ever and ever. That, when the great Shepherd shall appear, they shall receive a Crown of Life.* And they must die, that this Crown may be put upon their Heads, too Glorious to be seen upon them here.

Thus even Prophets must die, and for the Reasons assigned. And you that hear me, I believe, are touched with this Truth very sensibly: I see it in many Faces.

Your Prophet is Dead; and I condole with you your great Loss and mine, the Neighbourhood's Loss, the

the Kingdom's Loss, the *Church of England's* Loss, the *Universal Church's* Loss.

The Death of any one that feared God, though but a bruised Reed, or smoaking Flax, is a universal Loss; much more then must the Death of an Eminent Prophet be so esteemed.

Your Prophet is Deceased. By an Appointment of God he is removed from your Company, from your Sight; from beholding you, or any Inhabitants of the Earth, any more in this World.

He is removed, not to another Congregation, not into another Candlestick, but from the Earth to Heaven; only his Flesh remains among you.

Though he was a Holy Man, as you are Witnesses, and I perswade my self his Record is on High, yet he was not Sinless, and therefore Death hath passed upon him.

He died that he might be conform'd to his Lord and Master, whom he with Faithfulness served; and that he might be

be freed from Sin, against which he preached with Zeal, and pray'd with Fervour.

He also died, that he might be freed from Sufferings, and hear no more Reproaches, and unkind Insinuations. Where his Soul is, there are no harsh Tunes, but only the exact Harmony of Love.

Your Prophet is Dead, and rests from all his Labours. He hath done Studying, Preaching, Catechizing, Writing, Praying, Visiting, and Composing Differences, and is entred into the Joy of his Lord.

He did not mis-spent his Day of Life. You must witness that he labour'd much in the Lord, that he was not Slothful, but eminently Diligent, in his Ministry, not sparing himself that he might profit you. Here he was planted, and you know he did not cumber the Ground. And having been Laborious, God hath call'd him to receive the Reward of his Work.

Your Prophet is Dead, and I must cast in my Mite to the Honour of his

his Memory, since this *Sermon* waits
so near upon his *Funeral*.

That *Reverend Brother*, who first
spoke on this Subject, did him right,
and drew his Picture to the Life:
And let this Copy follow that *Orig-*
inal.

This Deceased Prophet was surpris-
ingly taken from us in his Strength;
like *Moses*, his natural Force scarce ab-
ated, a Green Olive in the House
of God, flourishing in Pains and Grace,
able as ever to go in and out be-
fore this Congregation, over which the
Lord, the God of the Spirits of all Flesh,
had set him.

No Man in his kind of Work and
Station seemed more likely to have
reached to Threescore Years and Ten,
or Fourscore, than he. But infinite
Wisdom set him a shorter Bound, and
unexpectedly call'd him off, to our
great Regret, being by him allowed to
lament his Departure, who was Lovely
in his Life.

Yea,

Yea, it becomes us, and is our Duty, to Imitate now the Devout Men that carried Stephen to his Grave, and made great Lamentation. For a Stoical Apathy is no part of Christianity. Joseph made a great Mourning for his Father, and Wept over his Remains.

Christians may Sorrow for Dead Friends, though not as Heathens, without Hope; Christian Children may drop Tears on Parents Graves, and not offend their Heavenly Father. And a Christian Congregation may Lament the Death of a Laborious, Zealous, Eminent, Pastor:

And his Friends and Brethren may join with you in it. And you and we have high Reason for it: For he was indeed a *Burning and a Shining Light*; Burning in Zeal, and Shining in Holiness; and like *Jehoiada*, who had done good in *Israel*, both toward God, and toward his House and Family, his Church and People.

Like

Like *David*, he served his Generation by the Will of God. And there was much of a Pattern in him.

In his Personal Capacity he managed Soberly, Righteously, and Godly, denying all Ungodliness, and worldly Lusts. Knowledge, Faith, Holiness and Zeal, evidently appeared in him to them that conversed with him.

In his Family Station he honoured God. Not only God's House, but his own, was a House of Prayer, Reading, and Holy Discourse. He imitated *Abraham* in commanding his Household after him to keep the Way of the Lord, to do Judgment and Justice, and *Joshua* in resolving he and his House should serve the Lord, and *David* in blessing his House.

In his Ministerial Function he was Laborious and Zealous, his Heart and Tongue were touched with a Coal from the Altar. He preached much, very much, and well, with charming Motives and warm Incentives, perswading to Godliness in the Power of it.

H

He

He Prayed both in the established Forms, and in his own Words, with a taking Seriousness and Zeal.

He Served God and his *Church*, promoted the common Interest of Christianity, as became a Minister of the universal Church, and as became a Minister of the *Church of England*, reflecting an Honour upon her, and giving no Occasion to Reproach her.

But it may be said by some, we agree him to have been a Person of Vertue and Goodness, and consent to all you have said of him, saving his Serving and Honouring the *Church of England*: For as in some things he excelled others, so in serving and honouring the *Church of England* some others much excelled him.

To this I reply, he really Served and Honoured the *Church of England* above many. In this he excell'd many, if these Propositions be true.

L. He

I.

He who in Doctrine comes nearest to the Thirty-nine Articles, Serves and Honours the Church of *England* more than they who contradict those Articles, in which is contained the Church of *England* Confession of Faith.

II.

He who in the use of our Holy Forms is Solemn, Serious, and Grave, Serves and Honours the Church of *England* more than they who Huddle the Prayers, and carry no appearance of Reverence in Divine Offices.

III.

He who is strict in his Conversation, according to the Gravity of the Canons, Serves and Honours the Church of *England* more than they who appear with much Air and Levity, and comply with Riot and Disorder.

IV.

He who spends most of his Time in Studying, Preaching, Praying, and Visiting, his Flock, Serves and Honours the Church of *England* more than they who waste much Time in Innocent Recreations, or worse.

If this thing be true, it must remain part of the Character of this Dead Prophet, that he Served and Honoured the Church of *England*, and not only promoted Catholick Religion.

And let all this turn to the Honour of our God, the Father, Son, and Holy Ghost, the Great and Commendable things in him coming down from the Father of Lights; and let God be Glorified for giving such Gifts and Graces to him.

He shined with a borrowed Light from him who is Light, and in whom is no Darknes at all, from the Sun of Righteousness, and from the Divine Spirit.

And I would be loth to be the Despisers of any thing in him that was a Gift from on high, for that runs up to the Borders of Blaspheming the Holy Ghost. And it would be a vile Mistake if any shall object that for a Blemish that is indeed a Glory.

When the Shadows shall flee away, and Ignorance give Place to Knowledge, such Persons will be covered with Blushes. But of him I add no more, but that my Soul is grieved to see his Face no more in this Place, in this World.

I now consider You his greatly Beloved Congregation. How great a share had you in his Heart and Love! With all his Heart he Studied for you, with all his Heart he Preached to you, with all his Heart he Prayed with and for you, and with all his Heart he Wrote to you.

The Sins he saw among you he lamented, the Graces he saw in you he encouraged; and in your Afflictions he was afflicted, and in them gave you

his Helping Hand, and his Praying Heart.

He was a Shepherd, a Watchman, a Father, and a Husband, to you. You suffer much in his Remove. And though you should be greatly supplied, he will be much remembred, unless Religion should Die here, which God prevent.

And let me give you one serious *Admonition*. Your Prophet is Dead, but the Word he spake will Live, and take hold of you. The Threatnings he uttered against obstinate Sinners they live; and if any here persist in their Sins, God will accomplish those Threatnings upon them.

And the Incouragement he spake to them that Live the Gospel, that yet Lives; and in due Time God will Comfort such as he told you. His Words shall not fall to the Ground.

Do not then put his Sermons into his Grave, but call them to Mind, and help one another in remembring what

what was said by your Dead Prophet.

And take Care that you of *Dedham* be not Irreligious, lest his, and the Dust of several Religious, Holy, Zealous, Ministers, enriching your Chancel, rise up in Judgment against you.

O the Account this Town hath to give to the Great and Holy God for the plenty of Heavenly Manna rained down here, through the Lips of divers Eminent Pastors, placed in this Post since the Reformation!

Consider it all of you, and especially Family-Governours, and Improve the Means of Grace you have enjoyed, lest by unprofitableness you should provoke God to turn your *Goshen* into a Land of Darkness, a Place of Glorious Light and Evangelical Brightness, into the Region and Shadow of Death.

Let your Lives through Grace earnestly implored from above, Comport with the Instructions you have lived under. And as you have been faithfully and warmly urged to Live Soberly,

Righteously, and Godly, even so do,
that the God of Peace may be
with you, and you may be for ever
happy in the Fruition of Eternal Glo-
ry.

But if any of you shall continue in
Ignorance, or Prophaneness, or World-
ly-mindedness, or Formality, short of
Spiritual Religion and Serious Godli-
ness, notwithstanding the Eminent Pro-
vision you have had for your Souls,
you will find it more Tolerable for
Sodom and *Gomorrab* in the Day of
Judgment than for you.

And there are several Tremendous
Passages in Holy Scripture, in some of
which you will find your selves nearly
and deeply Concerned, viz.

*To whom much is given, of them much
will be required.*

*To him that hath shall be given, and
from him that hath not, shall be taken away
even that he hath.*

*And thou Capernaum, who art exalted
to Heaven, shalt be brought down to
Hell.*

Yon

Mr. W. BURKITT

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And you only have I known of all the Families of the Earth, and therefore I will Punish you for your Iniquities.

And Men shall pass by and say, Why hath God done thus to this Place? And it shall be said, Because they forsook the Covenant of their God.

And if this had been too little, I would moreover have given thee such and such things. Wherefore then hast thou despised the Commandment of the Lord?

I will come and remove thy Candlestick out of its Place, except thou Repent.

God is Jealous, and Revengeth. And therefore consider your Ways, and Hear, and Fear, and do no more Wickedly. Your Sins are surely Aggravated by Birth, or Education, or Inhabitation, in this Place.

But for you that fear God, and have sincerely improved under the Holy Labours of your Deceased Prophet, be you Comforted in the Blessings God
Com-

Communicated to you by him. And though your Prophet is Dead, God Lives, and his Covenant in Christ Lives, and is Established in all things, and Sure: Moreover, God may provide you another Chrystal Stream; and if not, he can refresh you more Immediately from himself, the Fountain of all Goodness.

And now I shall add something to the Successor, whoever it is whom God in his Providence shall set over his Congregation.

Be not you Discouraged by the Excellencies of this Immediate, or other your Predecessors: But being faithful to God in watching over your Charge, hope to enter into their Labours by a great Success of yours.

And in your Industry, and close Application to your Ministry, be encouraged by the Thousands of Fervent Prayers that lye before the Throne of God for *Dedham*, sent up thither in the Redeemer's Name, by his Ambassadors, that have been here before you,
Withal,

Withal, inquire into their History, and imitate their Faith, Zeal, Holiness, and Moderation: And neither Contradict nor Suppress any of the Scripture and Church of England's Truths and Doctrines which they Preach'd.

And let not this Place, in which I have the Honour now to stand, remain only Consecrate to Wise and Holy Discourses, but let the Incense also of Solemn and somewhat Enlarged Prayer still ascend from hence to the Throne of the Divine Majesty.

Love the People committed to you, and bear them upon your Heart, in your secret Addresses to God: And beg of him to lead you to Things and Expressions in your Sermons that may be suited to the Variety in your Auditory.

Be also a Pattern to them of Sobriety, Justice, Meekness, Zeal, Godliness, Purity, Charity, Faith, and Heavenly-mindedness; that you may give up your account with Joy, and may in the

A Funeral Sermon, &c.

the great Day, stand with the lately
Dead Prophet, and his and your Glori-
ous Predecessors, at the Right Hand of
our Redeemer, *God over all Blessed for
ever: And let all the People say Amen,*



And let not this in which I
have the honour to stand,
remain only Consecrated to Wile and
Holy Discourses, but let the Incense
also of solemn and somewhat Enlarged
Prayer fill ascend from hence to the
Throne of the Divine Majesty.

F I N I S.

Love the Prophet, and to you
and bear them upon your Heart,
your best Address to God. And
beg of him to lead you to Things
and Expositions in your sermons that
may be fitted to the Variety in your
Address.

Be also a Pattern to them of sobri-
ety, Justice, Zeal, Godliness,
Purity, Charity, Faith, and Heaven-
mindedness: that you may give up
your account with Joy, and may in
the

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